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# Olive Trees

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VOL. XXXII

JULY-AUGUST, 1918

No. 7

A MONTHLY MISSIONARY JOURNAL  
Published by The Board of Foreign  
Missions of the Synod of the Re-  
formed Presbyterian Church of North  
America in the interest of Mission Work

Then pealed the bells more loud and deep ;  
"God is not dead, nor doth he sleep !  
The wrong shall fail,  
The right prevail,  
With peace on earth, good will to men."

—Longfellow.

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# OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE  
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF  
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK,  
AT 215 BUCKINGHAM PLACE, PHILADELPHIA, PA.

## EDITORS

REV. McLEOD MILLIGAN PEARCE, D. D.

REV. ROBERT ANDREW BLAIR, M. A.

Address all Communications to

**REV. M. M. PEARCE**

215 Buckingham Place - - Philadelphia, Pa.

Cable Address : Metheny, Philadelphia

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## OFFICERS FOR 1917-18 OF W. M. S. OF PITTSBURGH PRESBYTERY.

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R. M. SOMMERVILLE, D.D.      MRS. R. M. SOMMERVILLE  
DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

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VOL. XXXII

JULY-AUGUST, 1918

No. 7

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## EDITORIALS

### INTRODUCTORY.

This issue of OLIVE TREES is the annual July-August number. The reason for issuing such a number is evident. Everyone who can do so tries to get away from this hot city a little while each summer, and the only way for us to get away is by publishing one number for the two months. We hope this meets with the approval of our subscribers. The September number will be issued as usual.

Special attention is called to the article by J. O. Thompson, M. D., concerning medical missionary work in China. Dr. Thompson is the Secretary of the Canton Medical Missionary Union and the moving spirit in it. This is the Union, which is a College and Hospital combined, to which the Synod approved the loaning of the services of Dr. Wright. Dr. Thompson's article tells what the work is and what is hoped for it in the future.

During the year we have said nothing about the continuance of Dr. Wright at this work, because the Synod had not yet approved it except for the last year, and we did not want to influence the action of Synod. Now that it has been definitely endorsed, however, we are glad to say that the work has the most cordial approval of the Board. To take advantage of the present opportunity, which may not last long, to influence the whole development of medical work in China, in giving it a distinctly Christian character, is surely the part of a wise missionary statesmanship. We felt sure the Church would approve of our having a part in it, and are glad the Synod had endorsed it.

### SYNOD.

It is not putting it too strongly to say that in the judgment of most of the delegates the recent meeting of Synod was one of the most encour-

aging and satisfactory of recent years. The members came together realizing that grave problems confronted the Church and had to be decided. During the entire sessions the most evident spirit of deep sincerity and thoughtful deliberation was manifest. No acrimonious word was spoken during the entire sessions. The spirit of prayer was manifest, and the feeling of brotherhood was everywhere. The entire synod was a splendid Christian assembly in which it was an honor to sit.

As usual the work of Foreign Missions received a great deal of attention. The report of the Board was listened to with unusual interest; the addresses of the missionaries, Dr. Robb and Mr. Kempf, were made a feature of the meeting; the conference on Foreign Missions on Friday night was one of the best attended in the entire series of conferences, and the work was reviewed and emphasized on the floor of Synod. The Treasurer reported that there had been received and distributed almost \$50,000, this being about \$6.00 per member. The statistical report showed that, omitting the Levant, from which no returns could be received, we have now 601 communicant members, an increase of 79 over last year. The Synod was, as usual, a Missionary Synod.

#### ADVANCEMENT.

One of the features of the work which the missionaries at Synod emphasized, and which is encouraging, is the growing strength of the native Church. Its growth is not simply in numbers but in self-reliance and in moral and spiritual power. The accomplishment of the native Christians in building the hospital at Lo Ting is an encouraging suggestion of what they can do and will. To this they have since added a house for Dr. Dickson, the Physician-in-Charge. It is a substantial house, built of adobe brick, and was constructed by the natives from their own resources and

largely by their own labor. Other congregations are advancing in the same way. All of this is leading the missionaries and the Board to consider new and more promising plans for the future. A few years ago the Church was urged to support the work under the plea that we are responsible under God for the 2,000,000 souls in our district. Now we are beginning to see that we had not taken into account a very important factor. That factor is the work of the native Church. A part of this responsibility is theirs. They are willing and able to share it. They make greater progress themselves to be allowed to assume it. So the missionaries have begun to feel that the way may soon be open for them to enter a new field. They feel that their work can most profitably be to open up new fields in new and important centres where the currents of life flow, and having opened them, to allow the native Church to extend the work to nearby villages and districts. This should not be misunderstood, however. It does not mean that the native Church is ready yet at any centre to be left to itself. Probably not many of the missionaries who are now on the field will feel it well or expedient to leave their places; nor will the development of a new field be a task to be speedily accomplished. The native Church will have to be guided and encouraged and helped, and the new field will have to be developed as the old one was, carefully and thoroughly. This significance there is, however, in the new view of the work, that it encourages us to believe that the progress of the Gospel may be more rapid than we had been able to foresee, and that it gives an added motive for extending our own work there. If the Church will continue to supply new missionaries, as we are sure she will be more than ever encouraged to do, they may be privileged to advance to some other missionary centre and plant the Gospel in a new field. It should be said that this has not yet

become possible, and has not yet been decided on, but it is what the missionaries are thinking about, some of them at least, and the Church should know that it is in prospect.

#### CONTRIBUTIONS TO THE LEVANT.

The Board has asked us to call the attention of the Church to the fact that the reports of the last year show an overdraft in the current accounts of the missions in the Levant. This has had to be made up by drawing from other funds at the disposal of the Board. The deficit was almost \$2500. This falling off of contributions may be due to several causes, most of them probably connected with the war. The fact that we have no reports from the Levant results, perhaps, in a failure to keep it in mind as it would otherwise be. Also the fact that some of our missionaries are at home may lead some to think that the expenses of the mission have been considerably reduced. We are certain it is not because the Church does not mean to support this mission as it has always done, and as it supports all its other work, and that this deficit simply needs to be brought to the attention of the Church to be overcome next year. Especially should this be done inasmuch as the whole missionary world is beginning to turn its eyes toward the Levant and to expect great things there after the war is over. We should be prepared.

#### THE NEW PRESIDENT OF THE BOARD.

For many years the Board had as its President a man who was greatly loved and respected throughout the whole church, the late Henry O'Neill, of New York. God has called Mr. O'Neill to his eternal reward. The office left vacant by his death the Board has filled by the election of Dr. S. A. S. Metheny. Dr. Metheny's long identification with the missionary work of the Church, his deep interest in it, his exceptional character and his wide acquaintance throughout the Church, eminently qualify

him for the position. The Church will be glad to know that he has accepted the office, and, as he has requested, will pray the Lord's blessing upon him in his work. We are glad to have secured, with the help of his good wife, a picture of Dr. Metheny, and a message from him to the Church, both of which will appear in this issue.

The following verses are printed because they came to the editors in the author's own handwriting from a soldier boy across the ocean and because they are well worthy of appearing in print. It is worth thinking about that the best poetry of today is coming from the mud and blood and vermin and death of the trenches:

#### ICI REPOSE.

A little mound, whereon the grass  
Strives hard, with wilderness  
around,

To guard your footsteps as you pass  
From violating sacred ground.

A broken rifle, that is all  
The epitaph; more eloquent  
Than labored mark of burial

Or passioned language of lament.  
Some mother's boy, whom loving  
hands

Have tended, loving eyes.  
Have watched o'er, as the bud expands  
Its tender petals to the morning  
skies.

Some lover's heart with passion  
bright,

Sweet hopes and tender memories,  
For whom the love of Truth and  
Right  
Had shaded dreams of Paradise.

Perchance some father, who has died  
Making the last great sacrifice,  
That his loved ones should be denied  
War's cruel wrongs and agonies.

E. B.  
E. E. F.

August 2, 1917.



S. A. S. METHENY, M. D.,  
NEWLY-ELECTED PRESIDENT OF THE BOARD.

### WIN THE WAR.

A MESSAGE FROM DR. METHENY.

During this year of our Lord, the people of the United States of America have been called to unusual service, to make extraordinary sacrifice. Our sons and our daughters

have answered the summons. We who remain at home have subscribed to the Liberty Loans and to the support of the Red Cross and the Y. M. C. A. We "have done our bit" in furnishing funds for the War Chest. Food Conservation requires self-denial, yet it is observed in every home.

More than 900,000 of our sons are now in France. We have over-subscribed the three Liberty Loans. Philadelphia ("1-31," one day's income to their 31 days' service "over there") has "gone over the top" in her drive for the War Chest, with \$1,500,000 to spare. Our Allies are being fed, while we still have enough.

We do not as yet feel the pinch of sacrifice, such as is uncomplainingly borne by Belgium and Great Britain, by France and Italy. But the United States of America has "not yet begun to fight!" More of our boys and girls must go—they will go willingly; more Liberty Loans must be subscribed—the money will be raised; we must continue to feed our Allies—we will eat less at home. At whatever sacrifice, no matter what service may be required—"to the last man, to the last dollar"—we **MUST WIN THE WAR!** Any nation fighting for the God-given rights of Humanity, if imbued with this spirit of determination, **WILL WIN THE WAR!**

Out of a membership of 8000, our Church in America has given nearly 260 of her best. Where we have not spared our own flesh and blood, we surely have not been remiss in giving freely of our money.

**SHALL WE DO LESS TO WIN THE WORLD FOR CHRIST?** There is the Home Service, lying at our doors; there is the Foreign Service across the seas. Each is essential; both are equally important. In which are YOU enlisted?

In our Synod of 1918 the keynote was Progress. Less retrospection, except for inspiration; more looking with faith to a future of service. Some had, as from the heights of Pisgah, a vision of the Promised Land. Not so much complacency in being "the children of Abraham" and the sons of the Martyrs, but a more earnest desire so to labor for the KING that coming generations may find a **WORLD WON FOR CHRIST.**

S. A. S. METHENY, M. D.

## REPORT OF JEWISH MISSION BOARD.

Your Board is able to return to Synod this year and report one of the most interesting and profitable years of work in the recent history of the Mission. Realizing that our report is also an appeal for continued support, we wish, however, to make clear just what we are doing, and do not wish to be understood as implying that all the conditions of an ideal Mission are being met. The conduct of the Mission in what we consider an ideal manner for a Jewish Mission has never seemed to become entirely possible to us. One difficulty, and the outstanding one, is that we have not been able during the year to secure anyone who can speak to the adults in their native tongue. Miss McFarland, indeed, has acquired such a use of the Yiddish that she is able to converse with the women who come into the Mission in that language, but she does not as yet attempt a public address, except in English. We would like to secure someone who could tell the glad tidings to the men and women of this neglected centre in their native tongue. There was a minister, the Rev. Mr. Hellyer, a Hebrew, who had charge of another Mission at some distance from our own, who has our complete confidence, and who was greatly interested in our work, who came once or twice to special meetings, and spoke to his own people in their own language. The Board tried to secure his service to come and give an informal talk to the adults once a week, but he was called away to another city, and the plan failed. We hope, however, to discover some way to carry the message to the older people, the men and women of this Jewish section. We greatly wish some young man, in the course of his preparation for the gospel ministry, would make it a part of his preparation to acquire the ability to speak in this language and would come here and preach to the Jews.

To fulfill our ideals, we ought also

to have a more extended equipment, some kind of an industrial establishment, and a dispensary. None of these we have at present.

These things being recognized it is with peculiar pleasure that we tell of the work that is being done by our faithful workers at the Mission. We are fortunate in our two laborers, Miss Forsythe and Miss McFarland. No better workers among women and children could be secured. They love the children; they are friends to the women; and they are devoted to their work. President Garefield once spoke a sentence which has been often quoted saying that President Hopkins on one end of a log and he on the other would constitute a University. Dr. McKnight, in speaking of the labors of Dr. George as a teacher, said: "The man's the thing." These expressions serve to emphasize the fact that equipment is secondary, the personality of a teacher or a missionary is pre-eminent. If this is true then we need offer no apology for the work of our Jewish Mission. Miss Forsythe and Miss McFarland give themselves wholly to those among whom they work. They carry to the Mission the only attractive manifestation of Christianity these people ever see. They are like mothers to the children; they are looked to as the best friends and wisest counsellors of the women. They open up the rooms of the building, especially in the evenings, and invite the women in. One room has been fitted up with an open fireplace, and in the long winter evenings is one of the brightest spots on earth to many of the women. They come gladly from week to week. They receive there kindness and good cheer, and gain a new conception of what Christianity means, and what it is to become a follower of Jesus Christ. Many of them are very friendly and appreciative, and though they have not made a confession, they speak freely of Jesus Christ, and encourage their children to learn more and more of the Gospels. It is to be borne in mind that for many of them, to make an open confession of Christ, is to invite opposi-

tion and persecution.

In this work among the women and children which, perhaps, after all, is the great work, it is doubtful whether the service of the Mission could be excelled. It has the cordial and unreserved approval of all who know it.

To be more specific as to the work being done, there meet each week the following classes:

The Sabbath School, with an attendance of 5 to 92.

The Prayer Circle, with an attendance of 1 to 28.

The Sabbath Evening Meeting, with an attendance of 7 to 52.

The Prayer Meeting, with an attendance of 10 to 30.

The Mothers' Meeting, with an attendance of 4 to 16 (children present, 4 to 29).

Girls' Sewing Class, with an attendance of 6 to 48.

The Mercy Band, with an attendance of 6 to 55.

This means that there come to the Mission each week from 42 to 340 persons. In addition to this there have been made at the Mothers' Meeting 76 garments, and at the Girls' Meeting 86 garments, which have been sold to the workers for a nominal price. There have also been distributed 33 copies of the New Testament and 36 copies of the Gospels and Psalms.

Our missionaries have made during the year 1831 personal visits and have had 196 distinct interviews with inquirers who have come to the Mission. Three public Bible readings were held during the year. The members of the various congregations in Philadelphia were invited to these meetings, and the anticipation of their presence led the children to very careful preparation. This resulted in increased interest in Bible study, and has led to a very promising feature of the work, which is new. This is that children come into the Mission to have the Missionaries help them in their regular daily Bible reading. They take great interest in it, and are being profited by it.

Dr. Metheny has been a great help



to the Mission during the year in going down and drilling the children in singing. They have become very familiar with many selections from the new Psalter, and sing them with great enthusiasm. They are very fond of Dr. Metheny. During the year also groups of children have been taken to each of the Covenanter churches in the city to attend services, which had been arranged to have special interest for them. This has given them a new idea of the Christian Church.

We wish to express our appreciation of the generous support which the Church has given to this work. During the year we have not lacked for funds, and no especial appeal has had to be made. It is worthy of the Church's support and we are glad the Church is so willingly supporting it.

The Synod will remember the visit last year of Miss Anna Forsythe at the meeting in Sterling. Miss Forsythe continued her visit of her own accord, and largely at her own expense, as far as California, and reached most of the churches on the Pacific Coast. In all she made thirty-five addresses, including an address at the Pittsburgh Presbyterial and at Synod. Twenty-one churches were visited. An offering was received at each meeting which she addressed, and these receipts were sufficient to cover the expense of her trip to Synod. Thus the Mission was favored in having its work represented to the Church, and the churches were favored in hearing Miss Forsythe. This year Miss Emma McFarland will be at the meeting of Synod, and we would like if she should be heard. Arrangements have also been made for her to speak in a number of the congregations nearby.

We ask for this year the same appropriation as last year, \$3500.

The time for which J. C. McFeeters, Wm. G. Carson and Daniel Adams were chosen has expired and their successors should be elected.

(Signed)

J. C. MCFEETERS, President.  
MCLEOD M. PEARCE Secretary.

## THE CANTON MEDICAL MISSIONARY UNION.

By J. O. THOMSON, M. D.

Secretary of the Board.

The last three Conferences of the China Medical Missionary Association have urged the great importance of establishing Christian medical schools in the strategic centres of China, in order to develop a Christian medical profession.

Canton, the metropolis of a population of over forty millions, was naturally proposed as the centre for South China.

Thoroughly trained Chinese physicians, acclimated, and necessarily less expensive than foreigners, are required also to staff new mission hospitals and as assistants in those already established.

China will have modern medicine and surgery. Shall it be a Christian profession or not? Help or hinder the evangelization of China?

Any work attempted in the name of our Lord and Saviour must be efficient. A modern medical school requires a large, well-equipped and staffed general hospital, laboratories and funds. It is practically impossible for any one Mission Board to provide these adequately. For some years, therefore, efforts have been made to organize a "Union Medical School," in which all of the Evangelical Protestant Missions having medical work in South China would co-operate; the union, or rather co-operation, to be medical, not theological; to consolidate, bring to higher efficiency and extend the medical missionary work in South China.

The primary object is to save souls and hasten the time when God's will will be done on earth as it is in heaven.

In 1917, the basis of co-operation having been approved by the local Missions and the Boards of five (5) Protestant Missionary Societies, namely, the Canton Medical (which owns the Canton Hospital), the Reformed,

American and New Zealand Presbyterian and Northern Baptist Missionary Societies, the Canton Medical Missionary Union came into being. Six other Missions and Board have also approved of the proposition and expressed their intention of contributing units as soon as possible.

The Board of Directors, comprising the representatives of the participating Missions elect annually two Chinese members. A representative Financial Committee of Chinese gentlemen has been formed. From the Chinese will come the bulk of the funds for the maintenance and development of the work.

It is probable that further co-operation with the Canton Christian College, the Hackett Medical School (Women's) and other institutions with similar ideals will be arranged.

The Canton Hospital, the oldest, largest and most famous hospital in China, in fact in the Orient, is the nucleus about which the Missions have grouped themselves. The hospital has always been an interdenominational institution, conducted by a society comprising the missionaries of all Evangelical Protestant Missions in South China and interested members of the business community. It is also international. The American and British Consul-Generals are members of the Board of Trustees.

Although the buildings are old, the hospital is modern in its equipment. It has 250 beds. The professional work has been specialized. Difficult cases are frequently sent to the hospital by missionary doctors in smaller country hospitals.

The Canton Hospital has had a most interesting history.

Dr. Peter Parker, of the American Board Commissioners for Foreign Missions, arrived at Canton in 1834. He was the first medical missionary to the Chinese Empire. Of him it is said that he opened China at the point of the lancet.

On November 4, 1835, he opened his Ophthalmic Hospital. This was the

commencement of the Canton Hospital and the first mission hospital in China.

In October, 1836, after mature deliberation, suggestions having for object the formation of a Medical Missionary Society, signed by Drs. Colledge and Parker and Rev. Dr. Bridgman, were published and circulated.

The Medical Missionary Society in China, known since 1907 as the Canton Medical Missionary Society, was organized by the merchants and Protestant missionaries of Canton on February 21, 1838, in the rooms of the General Chamber of Commerce at Canton. At the request of the society, the three originators of the movement drew up a statement of the object of the society, saying, in part: "Heal the sick," is our motto, constituting alike the injunction under which we act and the object at which we aim, and which, with the blessing of God, we hope to accomplish by means of scientific practice, in the exercise of an unbought and untiring kindness. While the society's agents, who will be looked for from Mission Boards, will ply their art, they will educate young Chinese in it, and reflex benefits will accrue to medical science from discoveries in China.

This society was the originator of modern medical missions, and the first institution to combine the two definite objects of the alleviation of human suffering and the extension of Christianity. The hospital ranks as to age amongst the oldest of modern benevolent institutions, being the first benevolent institution of any kind in Canton and the first hospital in China.

The Canton Medical Missionary Society has played no unimportant part in bringing foreigners and Chinese into better relations by removing misunderstandings. The Chief Superintendent of British Trade remarked of it in 1841 that "the surgeon's knife was better calculated to conciliate the Chinese than any weapon of war." This institution is, and has been for over eight years, "a plain fact likely

to have more effect than the best kinds of argument. The Chinese write and speak pictures. The Canton Hospital is a picture on which they must constantly look."

The Hospital, in the past, has been staffed mainly by the American Board and the American Presbyterian Mission, although all of the other Protestant Missions of South China have also helped from time to time, and members of all the Protestant Missions are members of the society which conducted the hospital.

Dr. John G. Kerr, a graduate of Jefferson Medical College, Philadelphia, sent out by the American Presbyterian Mission, arrived at Canton in 1854, and was given charge of the Canton Hospital. The following year, owing to the war with England, the building was closed and destroyed by fire. Two years later it was reopened in Tsang Sha street, being known in Chinese as the Pok Tsa, that is, "the Hospital of Universal Benevolence." In 1866 the present large and central site was purchased on the river front at Kuk Fau (grain market), the old factory site, and permanent hospital buildings for 130 in-patients and a residence for Dr. Kerr erected. This site has been since enlarged by further purchases and by reclaiming land from the river. The passage boats from all points of the Delta moor just in front.

One of the chief objects of the society has always been the training of Chinese doctors. From the men so trained many valuable assistants have been drawn who have since become prominent in the Chinese medical fraternity of Canton. Dr. So To Meng, a graduate of the hospital medical school, served as an assistant physician for twenty-five years, from 1865-1886, subsequently attending an out-patient and operating days. During the Franco-Chinese war a placard was posted on the hospital gate offering one hundred dollars for his head, because of his loyalty to the mission-

aries. He has always been a most devoted supporter of the hospital, and in its destinies he still maintains a helpful interest. He is an honored elder in one of Canton's largest Christian churches. Dr. So remembers the time when the Canton Hospital was the only medical institution in South China. Practically all of the Chinese Christian physicians, who lately organized the Christian Relief Society of Canton, are graduates of the former Canton Hospital Medical School.

The first Chinese contributions were made at the inauguration of the society, Howqua, the famous Chinese Hong merchant, becoming a life member, and for twenty years providing a building for the hospital rent free, including repairs, until it was destroyed by fire. Ever since, Chinese benefactions have greatly helped in the development of the work and plant.

Since 1862, the Viceroy, Tartar Generals, Governors, civil and military, and other officials and many of the leading Chinese merchants and gentry of Canton have contributed towards current expenses and special building and land funds. The cost of the hospitals and college buildings was to a great extent born by Chinese friends. They also provided an X-Ray apparatus which, being unfortunately now obsolete, they are planning to replace. The enlargement of the Hospital Chapel, which now seats over a thousand people, was made possible by their contribution of four thousand five hundred dollars.

During the past year or two contributions have been received from H. E. Liyuan Hung, President of China (\$5000), Dr. Sun Yat Sen, first President of China, and a former student, two Cabinet Ministers, the Military and Civil Governors and the other leading officials of Kwang Tung, Admiral Sah and three ex-Governors of the Province. The Chinese merchants of Hong Kong, Macao and Shanghai and Federated Malay States have at

times contributed liberally, as they lately did again. Mr. Chan Lim Pak gave one thousand dollars towards the cost of a new X-Ray machine.

During the various wars and revolutions which have afflicted China in the past eighty years, the Canton Hospital has been looked upon as a base hospital for the wounded soldiers and non-combatants. At the time of the Franco-Chinese war, at the request of the Viceroy, the hospital sent a surgeon and nurses to care for the wounded at the military camps in Formosa.

During the Revolution which overthrew the Manchu Dynasty and established the Republic, and in those of 1911, 1912 and 1916, large numbers of patients, soldiers and non-combatants, with gunshot and bomb wounds were brought to the hospital for treatment, and as the bullets used were mostly lead slugs, the lacerations and fractures inflicted were of a very serious nature. As many as fifty wounded were brought to the hospital in one day.

More than two million patients have been treated and over one hundred and fifty thousand operations have been performed. Three thousand patients have been operated on for vesical calculus and about two hundred and fifty pounds of "stone" removed. The Canton Hospital is noted for the great amount of interesting surgical material, from a scientific standpoint. The large and possibly unique number of cases of vesical calculus (stone in the bladder) has supplied data for some very interesting notes, which have been published elsewhere, all types of operations having been practiced by the surgeons, namely permeal lithotomy, litholapaxy and suprapubic lithotomy. A great many of the latter operations heal by first intention.

The hospital has an excellent training school for men and women nurses.

Evangelistic work has always been an object of paramount importance

in the Canton Hospital. The field is practically unlimited. Tens of thousands of patients and their friends attend the Hospital Dispensary annually, coming from all parts of South China. The hospital is an integral and important factor in the evangelistic work of all of the Protestant Missions.

Daily services in the Hospital Chapel have always been held, led by members of the staff, which all members of the staff, other helpers and all patients who can walk are expected to attend. A number of Chinese evangelists work daily in the wards. The pastors of the hospital church have always actively assisted.

The members of the Foreign and Chinese staffs try to press the claims of Christ upon the patients, and Bible classes are held for the Chinese doctors, nurses and servants. Services are held for out-patients on dispensary days and literature distributed. The poor people who cannot ordinarily spare either the time or attention from their daily toil to listen to the new Western doctrine, while in the hospital have an unaccustomed leisure which they are at a loss to occupy, hence they are in most cases quite willing to listen to the wonderful Gospel story, and many have become Christians.

It has always been the aim of the hospital to treat both rich and poor, charging those who could pay, and giving free examination, treatment, operation, medicine and often food to those unable to pay. Viceroys, Tartar generals, other officials, civil and military, and the wealthiest and most aristocratic merchants and gentry, as well as the most wretchedly poor have been treated by members of the hospital staff.

Patients come to the Canton Hospital from all parts of South China, and many others are attracted by the reputation of the hospital from even more remote districts, although they may have easier access to nearer but less famous ones.

The new organization is now running smoothly. The Board of Directors is a body of far-sighted, broad-minded, energetic men. The gradually increasing staff of splendid, competent missionary physicians are working together in harmony.

Thanks to the Chinese Medical Board, which is also contributing annually to the current expenses, an excellent business manager has relieved the professional staff of extraneous matters.

Dr. and Mrs. James M. Wright and Paul have now been settled at the hospital for some time, and are loved by their colleagues, foreign and Chinese and by the patients. A member of the staff wrote recently: "Dr. Wright certainly knows how to get on with the Chinese. There is great contentment and willingness to co-operate. Dr. Wright is director of the laboratory and chairman of the staff. He always manages to keep the evangelistic aim well in mind. Mrs. Wright also has Bible classes with the women patients and nurses and is greatly loved."

The cordial approval of the work of the Union by the Synod of the Reformed Presbyterian Church of North America will be a very great encouragement to the directors and staff, and the many who have a vision of the great work that it will be able to do for the evangelization of the world and towards hastening the time when the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.

#### A LETTER FROM REV. SAMUEL EDGAR.

The following letter from Mr. Edgar published in the *Greeley Tribune* will be of interest to our readers:

"April 15, 1918. En Route.

"*The Greeley Tribune*,

"Greeley, Colo., U. S. A.

"Gentlemen:

"It is a long way from Greeley to Cape Town, South Africa, and it has



REV. SAMUEL EDGAR,  
IN THE UNIFORM OF THE RED CROSS.

He looks well, too. No wonder our brother faced the camera with an unflinching heart.

taken a long time to come. Some of your readers may be interested in this Red Cross Unit, and three others besides myself have interests in Greeley. Dr. Vance is related to Mr. Thompson, of the music store; Dr. Hall, of our medical staff, has a sister, Mrs. Gosling, in Greeley; Rev. Mr. Hunter, one of the former pastors of the Presbyterian Church, is with us, so that Greeley, directly and indirectly, is well represented.

"It is now almost five weeks since we left New York, and in that time we have covered about 7000 miles. We noticed when leaving Greeley, all the way to New York, the sign 'Safety First,' and the first sign that we observed on the bulletin of the steamship was the same—'Safety First.' We presume that it is in the carrying out of that exhortation that we have taken such a long way around to our destination. One could hardly believe, therefore, at Cape Town, that we were about as far from our destination as we were when we left New York.

"As to our Unit—it is made up of a medical staff, trained nurses, engineers, mechanical and constructing, social workers, chemists, stenographers and a number of assistants. A number of the workers are missionaries who have been in the Turkish Empire for years and are acquainted with the land and the language and will be a great asset. The head of the Unit is a man who has served on the mission field and has been assistant surgeon with the American forces in France, so we have great confidence in his power as a leader and organizer. We carry with us about six hundred tons of material and another consignment is to follow us as soon as we reach our destination.

"As to details of location, we have none of these. We shall receive them from the British commander when we reach Egypt.

"The trip across the ocean has been delightful. We had our first rain-storm last evening. Many of us suf-

fered a good bit from the heat while crossing the equator; the rest of the passage has been very fine.

"Our days are spent in drill, gymnastics, language study—French and Arabic—reading, some deck games. These are all in view of preparation for the great work ahead.

"We were all very hungry for news of the war when getting to Cape Town and read with eagerness every bit which we could lay our hands on of the great struggle going on in France. We all became very anxious to get into our place behind the lines, wherever that may be.

"We send our greetings to the editor of the paper and all its readers, and ever ask a living interest in our Unit and all it has before it.

"Yours very truly,

S. EDGAR.

#### MINUTES OF SYNOD.

Now is the time to send in your order for Minutes of the 1918 Synod. Orders will be filled on or before August 1, 1918. All the delegates report a very interesting meeting this year. You should know what went on; the progress of the Foreign Mission work. Price, 25 cents a copy, postpaid.

JAMES S. TIBBY.

Pittsburgh, Pa., 408 Penn Bldg.

**Nothing earthly will make me give up my work in despair.—David Livingstone.**

**Tell the king that I purchase the road to Uganda with my life.—James Hannington.**

**I am in the best of services for the best of Masters and upon the best terms.—John Williams.**

**Prayer and pains, through faith in Jesus Christ, will do anything.—John Eliot (on last page of his Indian Grammar).**

## NEWS FROM THE FIELD

## AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,  
Philadelphia, Penna.

The following cable has been received from Mr. Edgar, dated Port Said, June 18: "Safe arrival. All well." By the time this is in print doubtless the Red Cross party will be in Palestine, and perhaps at its work.

Lieut. R. S. Stewart (U. S. Air Service, A. E. F., France), son of Dr. James S. Stewart, of Latakia, Syria, writing May 27th, to a friend in Philadelphia, says: "A few days ago I got results from an attempt to get news of Dad through Paris. A letter from the Swedish Ministry for Foreign Affairs informs me that he is comfortably quartered. The American colony at Koniah gets funds from Beirut—and is at liberty to come even to Constantinople (?) if he likes." Evidently Lieut. Stewart is in doubt as to the liberty permitted his father. It seems quite unlikely that he would be allowed to go as far as Constantinople.

Another letter has been received from Mrs. A. J. McFarland. She writes from Geneva, Switzerland, May 11, 1918:

"I had a card from my sister in Latakia. I was so rejoiced to get it, and now I have another from her. There is little in either of them except to say that she and Mrs. Stewart and James are well, that they hear from Dr. Stewart from Koniah that he is well, and she has had two more of my cards in quick succession. She tells me, 'We are not in want of anything

necessary for ourselves, but the distress about us is so great and we can do little to relieve it. I keep busy so that I'll not get lonesome. I visit a good deal, but it is hard on one's sympathies unless there is a full purse to help.' I suppose from this that their schools are closed.

"I have been hearing quite often (that is, often under the circumstances) from Mr. McFarland. I believe I told you that two officers had been billeted on him. They provide the food and he looks after the rest. It has its advantages in this way, that whatever good food is going they will be sure to have their share. But the companionship is far from ideal, and his housekeeping cares weigh much more heavily on his shoulders than when he was alone. Still, they are very nice to him, and he is allowed to continue his work. I wrote you they had taken the church for hospital purposes, also the girls' school, and he holds church service upstairs in our apartment. In each of his last letters he writes of not being very well, has had some fever, but is feeling better. I pray he may be kept from such attacks of it as he has had heretofore. He never spares himself, and with so much disease about him I trust he may be kept in health. Dr. Peoples is well and very busy. He has a great many sick people under his care at present. Mr. McFarland hoped to visit the Tarsus and Adana work soon, was somewhat encouraged that at last he would be granted permission, but had not gone yet.

"I forgot to say that another officer has been billeted on Doctor Peoples for his meals and occupies the rooms that Mr. Carithers had. Neither Doctor nor Mr. McFarland have competent cooks, so they both have to take a hand sometimes. He writes me they pore over the cook book, but still things do not turn out just as they expect. He has had none of my cards for a month, and altogether his last letter was rather blue. As for myself, I am quite well, but lonely and homesick these days. It is over a year now since I left Mersine, and they tell me at the Consulate that I cannot possibly get back at present. They will do all possible for me when the right time comes."

**Tak Hing, China.** Conditions of life in China would seem to make it necessary to introduce some sort of vocational training into our Mission schools there. The Board of Missions has been giving some attention to the subject and has appointed a special committee, of which Dr. Samson is chairman, to investigate it. In its report to Synod the Board referred to the matter and Synod recommends that the investigation be continued, in the hope that a plan may be found for meeting the situation. In view of these facts OLIVE TREES readers will be interested in the following quotations from a letter of Miss Nelle Brownlee: "After having made it a subject of prayer for more than a year I have made a pretty careful study of the field here and have come to the conclusion that the only way to reach these people with the Gospel who have not already accepted Christ is, to open up industrial work to them

and in this way give them the Word as they work. With the amount of land here and the number of buildings under Mission control, I think a vocational school could be established for the young men and women that would become self-supporting in a few years. I am confident poultry raising could be made a paying business, or factories of different kinds might be opened up. We have easy access to the markets of the coast towns, so anything that would find a ready market among the Chinese could be sent by boat to the leading markets of South China without great expense to the producer.

"Since this is a cucumber country, two crops each year being realized, the pickle industry would seem a profitable one to me. Not only would home consumption of the cucumber be great, but the markets of India, Singapore and British markets in Africa could be supplied with this article. The cotton industry might flourish here. The poorest grade of cotton I have ever seen before the public is on sale now in Tak Hing for seventy-five cents per pound."

Miss Brownlee also writes: "Never before has that tempter, homesickness, so assailed me as it has this spring, but after a pleasant week with the Wrights I find it easier to settle down to study again. I have had such a longing to go out to France that I might be used in helping to alleviate the suffering of those who must go in defense of country. Three members of my family are now in training for service, one is on his road to France now and another brother contracted pneumonia and died in the hospital at Fort Riley in December, so



the spirit of patriotism is strong in my heart now, and I feel, since so many from my home are called out, that I am a 'slacker' not to offer my self in some way to Uncle Sam. However, I am sure, since more are volunteering from the States for the Red Cross work than are being accepted, that it must not be a call from God for me to go. I am glad to note the number of Covenanters who are offering themselves in every line of work that will forward the cause for which our country fights."

In the temporary absence of Mrs. Kempf from Tak Hing, Miss Rose A. Huston has most kindly consented to supply the monthly news budget. We are "no one knows how" pleased with this arrangement and are deeply grateful to Miss Huston. Her first budget follows:

"As a rule, in South China, we have a rainy season beginning any time in February or March, and from that on we have almost a continuous rain for weeks at a time, and it is usually the kind of a rain an old Missouri backwoodsman wanted when he prayed, 'Lord, we want rain and we don't want no little drizzle-drazzle. What we want is a regular old gullywasher.' This year, however, I think we have had not more than a good week's rain all winter and spring until a few days ago, it began showering a little most every day.

"The continued dry weather made it impossible to plant rice at the usual time, and, as a consequence, the prices went up considerably, as they said they could not hope for more than half a crop even if it began to rain at once. The Official decided that something

should be done, so he put out a proclamation forbidding the people to eat any pork for three days in order to appease the gods, assuring them that the rain would come within the three days. Two men who were found selling pork were sentenced to imprisonment until it should rain. The second day there were a few drops of rain, but as they didn't consider it enough to justify the release of the prisoners, I suppose the gods were not yet appeased. The third day brought a few drops more, even though the Official and the priests had made a special offering of a dog, a duck and a chicken, with earnest prayers that abundant rain be given.

"On the afternoon of the fourth day there was a heavy rain, and there was great thanksgiving among some of the Christians, not only for the rain, but for the fact that it had been delayed a day. They said, 'We prayed that it might not rain in the three days in order to prove their gods powerless, and that it might rain after the three days were past to show the true God's power.'"

"We are trying to do something for the Red Cross in the schools. They have knitted sixty eye bandages and made two dozen tray cloths, two dozen milk jug covers and six surgical caps. The girls are knitting socks and will soon have finished several pairs."

"While in Canton a short time ago for the annual meeting of the Kwong Tung Christian Educational Association it was a great pleasure to attend the Arbor Day exercises at Canton Christian College. Dr. Wu Ting Fong was the speaker of the day, urging

the celebration of Arbor Day all over China, instead of grave-worshipping, as the former would be of untold benefit to the nation, while the latter was of no benefit either to the living or the dead. His speech was followed by one from the head of the Agricultural School in Canton. Both won very hearty applause from the students. At the close of the program, the students filed out, each picked up a small tree or a hoe, then, to the music of the College Band, all marched to various parts of the large campus and planted trees. It was a fine sight. Over six hundred students from the grades, high school, and college, along with the teachers, and many foreigners, each helping to plant a tree. But the most encouraging part of it is that these hundreds of young men are getting, in their school training, new and broader ideals of life and the dignity of labor.

"I also had the privilege of talking with Dr. Wu as we rode away from the college in a launch, and found him a delightful old gentleman. He said the greatest thing we could do for China's women is to educate them.

"Miss Brownlee and Miss Adams, with two Bible women, enjoyed a week-end trip to Do Sing last week. Some of the people would like to have a school for girls, providing, of course, that they get help from the church. They are well able to support a school, and we have promised them a teacher if they decide to open a self-supporting school.

"They expect to go to Ma Hui, ten miles north, for Sabbath, coming back in the evening. They want to see that all the members, especially the women, know that next Sabbath is communion, as they went out once and found some of them on the mountains cutting grass. They also hope to go next Saturday, to do what they can to get all to come to communion. We are planning to send out three or four women who have a fairly good knowledge of the Bible, to the out-stations, where their first aim will be to teach

the Christian women to read the Bible in the colloquial, so that they may become more intelligent Christians, and, of course, they will teach others as they have opportunity. The elders are quite enthusiastic about it, and we hope to send them out before long, and they will come in for two or three months a year, at the seasons when the women are too busy for study, for further study and preparation.

"Mr. Sham, the old teacher in the Girls' School, has asked for one in his village, though there are no Christians there. If the people want more than the Bible taught, they must pay a part of the salary. The majority of people outside of the church think other things are more important to learn than the colloquial Bible, but if they have to pay for the other they may be more willing to take the Bible."

#### Dear Readers of OLIVE TREES :

The other day when passing through a little village, we observed in the front of a shop kept by a Christian a large banner on which was written, in bold characters, the following verse: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." In this little village there are a few people who believe the Jesus doctrine, but for the most part, they are unbelievers, so we know that it took no little courage for this Christian to display this banner in testimony of his faith in the Lord Jesus.

As we entered the shop and told the women who gathered in concerning the love of the Saviour and the value of believing on Jesus, a man of leisure who was standing by, listening, picked up the baby he was caring for (his wife was in the field planting rice) and scornfully remarked as he walked away, "Believing on Jesus does not amount to much." So many times when the people are told that it would be profitable for them to believe the doctrine, then reply, "If you foreigners would only give us some of your money that would be of real

profit to us," or, "If you are so anxious to have us believe Jesus will the Church give us employment?" It seems to be only the material things for which they seek. They have not yet learned the truth of the word, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Mr. Siu, who keeps the shop, also has a Christian school in the outskirts of the town. It is located in an old temple, and is commodious and airy. There is an enrollment of twenty-nine pupils. The major part of his salary comes from the tuition which he collects from the pupils, the lesser part being furnished from the church's funds. When we arrived at the school it was the noon hour, and the boys had gone home to eat their mid-day meal. Mr. Siu was caring for his little four-year-old boy that day, as his wife was busy planting rice. The lad had gotten sleepy, and so the blackboard was taken down from the frame in which it was placed, and converted into a bed for the lad. When the teacher saw visitors coming, the little fellow was hastily awakened, and the blackboard restored to its place. One could not but recall district school days in the home land when unexpected visitors caused no small stir.

It was not long before the boys came back again, and they were all very glad to recite verses from the Bible which they had learned. They turn their faces away when they recite to us. Here is a little verse concerning a Chinese school that the children may enjoy:

"The little boys in Chinese schools  
Have very odd and curious rules.  
To us it hardly would seem right  
To turn our backs when we recite.  
And fancy what a din and noise  
A schoolroom full of little boys  
All studying out aloud would make!  
O how the teacher's ears must ache!  
Then, too, how queer their books must  
be,

Written from back to front, you see,

All up and down the page, instead  
Of straight across, as our are read.  
How strange to use a paint brush, too,  
And not a pen, as we all do!  
They'd think us dunces there, I fear,  
Our lessons are so different here."

Although it is now the twenty-seventh of April, we have had very little rain. The fields are so dry that the farmers cannot get them planted with rice. This commodity is soaring in price and the Chinese are feeling it keenly. Food conservation is the ordinary thing in China, but it begins to look as though from sheer necessity it would have to be even more radically carried out in days to come. It might not be a bad investment for the government of the United States to send Mr. Hoover to China, for I venture he could obtain many suggestions along his particular line that would surprise that worthy man.

Word has just reached us concerning the passing of our dear friend, Mr. Henry O'Neill. We sorrow because we shall see his kindly face no more here upon earth, but rejoice that the Father has gathered His child home to Himself and taken him from the evil, troubled world. We are assured that "for him to die was gain." The Foreign Mission has lost a faithful friend.

Yours in the Master's service,  
ORLENA R. ROBB.

**Lo Ting, China.** Miss Jennie M. Dean, of our Lo Ting station, writes that she expects to visit her sister, who is a missionary, in Seoul this summer, and says she will be glad to get a glimpse of the work in Korea as well.

Mrs. T. P. Stevenson, widow of the late Dr. Stevenson, of Philadelphia, sends *The Union Signal*, *The Young Crusader* and *The Red Cross Magazine* to Dr. and Mrs. Dickson, of Lo Ting. In a recent letter Mrs. Dickson tells of the extensive use made of these papers and especially how the children of the missionaries who

summer at Cheung Chau enjoy the *Young Crusader*, and of how she purposes to use some tracts sent her on the steamers en route to Hong Kong.

"Dr. Dickson has succeeded in getting some splendid young men to give up both drinking and smoking cigarettes, but my work," says Mrs. Dickson, "is all among women," and the masses of women here are too poor to do either. It is in cities like Hong Kong or Canton where most work of that kind can be done with women. I have my jail meetings; Mrs. Mitchell and Miss Stewart have taken my place several times when I could not go. There are twelve women now in jail, and while three or four are decidedly hardened women, the others you would pity. One of the last who came in when the woman with me asked her why she was there said, 'I helped a man kidnap a child. I went as the child's mother and was to get \$3 for it, for, oh, I am so poor I couldn't help it.' Almost all deny, when first arrested, that they did wrong and her open confession surprised us. She is such a sad-looking girl. Another just received her sentence for kidnapping a child and she will be in jail nine years—the best years of her life. Two others are there because their husbands died and they married again, and that is a disgrace to a Chinese woman and to the first husband's family. The first husband's family had them arrested and the second husband has no authority to prevent it. They will probably not be there a year, but will have the disgrace of having been in jail attached to them always.

#### ANOTHER SUFFRAGETTE VICTORY.

Sequel to "A Chinese Character Study," published in OLIVE TREES some years ago, in which Leung Yung Ts'ing, a girl in her 'teens, inspired by the work of Dr. McBurney to become a doctor, was bitterly persecuted for entering the Christian school, was cast off by her husband-to-be, after suffering many indigni-

ties, then spent several years in school, and later on took great satisfaction in the opportunity to "ha" the aforesaid young man by refusing to marry him.

When a girl begins to lose interest in her studies—when her mind seems to be absent from her body—when she has that far-away dreamy look in her eyes—of course she has fallen in love.

But surely not Yung Ts'ing, the ardent suffragette, who has already tasted of the freedom of the New Woman in China, and who had declared she would marry no man. Yet such were the symptoms, and such was the final diagnosis of those in charge of her, and after a time the news leaked out that she was really engaged, and to the man who had "ha-ed" her, and whom she had rejected much to his chagrin.

Partly on account of pressure brought to bear by his aged father, and partly because he realized what a very desirable woman she had become, he was willing to risk the disgrace of another refusal, so he sent another proposal to her through a middleman, which was promptly turned down. He continued to press his suit so ardently, however, that she finally wrote out a list of things she considered essential in a model husband, and said she would marry him on condition that he sign an agreement to live up to her requirements. The list consisted of fourteen articles, some of which were that he never mention the slander of the past, that he never take a second wife—that is while she lives—and that she be allowed religious freedom.

He refused to sign it, and she said "Neither do I marry you." She held firm, and after a year or two of frequent refusals on her part, he at last consented, and preparations were immediately begun for the happy event.

The thirteenth of their eleventh month, or December 26th, was the day appointed, by the geomancer no doubt, as his people are not Chris-

tians, and most of her people are not. This made it necessary for her to miss the fall term of school, in order to get her trousseau ready, which had to be rather elaborate, as her husband belongs to the official circles in Sai Ning. She had over fifty suits of most of which she made herself, but this is not so extravagant as it sounds, as most of the shoes were to be presented to the female relatives of the groom, and no doubt many of the clothes will be passed down to future generations.

The foreign women were invited to attend the preliminaries to be held at her home in Do Sing. She met us joyfully, and was delighted with the gifts we brought, a big red blanket, the gift of the Mission, a tea set, and a red bandanna brought all the way from America.

For four nights preceding her departure, the bride has to "hook" (wail) for her family and friends, and to the uninitiated it would seem heartrending as it is a fine imitation of a real heartbroken cry. But to those of us who had the privilege of sharing the tiny bridal chamber for an evening or two, and chatting with her between "hooks" it loses much of its tragic element. She wailed for so many people that she had no voice left.

On the morning of the wedding day there was much excitement, as the bride's dowry and presents were prepared to be taken to her future home. Her bedding was tied to a table, arranged to show it off to the best advantage, one comforter being partly covered with cerise silk, over all being a most elaborately embroidered curtain to hang at the top of the bednet. The red blanket was spread out in all its glory over the bedstead. Her clothing was put in a small box-like trunk, each having the sleeve of a 'shaam or the leg of a pair of trousers hanging out of the half-closed lid to show what the contents were. Among the other presents were numerous dishes, all sort of cooking utensils, a wash basin, a pair of chairs, a study table,

a great lot of pork, chickens, dead and alive, also ducks, dried fish, rice, cakes, a coolie hat, and other things too numerous to mention. All were placed in a special kind of frame work boxes where all could be seen, to be carried to the future home.

As the time came for her departure, the mother and brother were seen making offerings to the household gods, burning incense and worshipping. Then there were repeated calls for the bride from the chair bearers, who wanted to get started as early as possible, as they had a trip of several hours before them.

Finally, she was said to be ready, her hair having been combed earlier in the day, like we Americans comb ours, they proudly told us, but I am sure I never saw an American coiffure more fearfully and wonderfully done, and was not especially proud of the comparison.

A piece of new matting was laid on the floor before a table, which was in front of the family shrine, and a little foot stool put on it. Then a way was cleared from the bride's room, for the room was full of people, all eager to see all that was going on. The door opened, the word was passed along "Here comes the bride," the band struck up a "tee-tee-tum-tum," and we beheld her, not leaning gracefully on her father's arm, but carried on the back of an old woman. A basket was brought containing her bridal robes, consisting of a white, or very light pink skirt, a red shaam and a square of blue cloth with a cash sewed to each corner and a red handkerchief to put on her head.

She was set down on the stool, and two women put the garments on her, she wailing all the time, and as the time came for her to leave there was real grief in the wailing. When she was finally dressed she was told to worship, but as she is a Christian she was not willing to, but those in charge of her forcibly made her bow before the shrine but she was so unmanageable, holding herself either stiff or

limp, that they gave it up. All the while she was wailing, and as they tried to make her worship she was heard to say, "Heavenly Father forgive me."

It shows how absolutely helpless a girl is in China, and at the mercy of her people, and I am sure she will not have to answer for the heathen worship she was forced to go through.

When this was over she was lifted up on the stool, and from there to the old woman's back, and was carried to the bride's chair, which was waiting for her, her brother holding a parasol with a red string tied to the top of it over her, while others set off fire-crackers, scattered rice over her, and got the procession ready to start off.

We were asked to follow her a short distance to see her change her shoes. It was a new ceremony to us; so we followed with a host of others. The chair was set down in the street, perhaps a block away from her home, and her attendant took off the old pair of shoes she was wearing and replaced them with a new pair, then she was carried on.

I have not been able to learn just the significance of this part of the ceremony.

The groom had sent a band with the chair, and as they left they were playing, and everybody along the street ran out to see and make remarks about her presents and dowry.

The guests were then invited to a feast, the mother going about as unconcerned as though she had just sent some vegetables off to the market instead of sending her daughter off to be married.

The real marriage ceremony would not be until she reached the groom's home, and, no doubt, it would be more trying than the preliminaries had been, and after waiting for three or four nights, in addition to the nervous strain of leaving home and friends and riding for several hours in a closed chair, she would not be in condition to make a very good impression on the groom's family I fear.

Her part of the ceremony is called

"going out the door" and a few days later they both return to her home, when he "goes up the door," which means he is received into the family as a son-in-law.

Her mother-in-law is said to have an unpleasant disposition, and has a "flower-name" (nickname) which, translated literally, means "fly-to-heaven old hen," and everyone prophesied that Yung Tsing would not have a very happy life there, and especially as her husband is only a step son of the aforesaid "old hen."

However, it was not long till we heard that she was eagerly learning to read the Bible, and her father-in-law was quite pleased to read the Bible, as was also her husband, and that she was a general favorite.

A few weeks later she and her husband came to Tak Hing to visit the woman whom she had taken as her foster mother, a custom which seems to be quite common, and we were delighted to have the opportunity to meet the gentleman of whom we had heard so much.

They came to call on us, and while they were as dignified and self-possessed as any bridal pair I ever saw, it was also evident that they were quite pleased with each other. He is a rather handsome, clean-looking young fellow, and with the short acquaintance, we were highly pleased with him. He is an educated man, of course, and I believe has some position in the police department of Canton.

The bride modestly admitted that she truly loved him, and that he is "no one knows how pleased" with her, so we are hoping for them a long and happy life in a truly Christian home, for he is interested in the Gospel.

There home is in a city where there is no Christian work being done, and where there are no other Christians. She is one of the finest Christians we have, and may we not expect that God, through her life and influence, upheld by your prayers and ours, will do a great work in Sai Ning?

ROSE A. HUSTON.

## WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,  
College Hill, Beaver Falls, Pa.

### THE PALESTINE RELIEF EXPEDITION.

Inasmuch as our little denomination has four representatives in this expedition we follow with interest their movements as closely as we can. When the ship, the name of which is never mentioned in despatches, calls at a port, a cablegram is immediately sent to the Red Cross headquarters at Washington, and the Bureau of Personnel in turn sends a postal card to the relatives of each member, in the following terms: "We have received a cablegram stating that the steamer on which So and So sailed has arrived safely at such a port."

The latest news of this kind was dated May 11th. Of course the members seize the opportunity of a stop to send letters back home. Only twice since the start—March 13th or 14th—have letters been received. The last were mailed April 12th, and received in Western Pennsylvania, May 21st. These reported them as well and busy. Their regular routine of work is kept up day by day. Everything is done with military regularity. Drill, study of French and Arabic, and lectures all have their regular periods. Worship is conducted morning and evening, and usually there are two services on Sabbath.

In order that the readers of OLIVE TREES may form some idea of the kind of work to be done when the Expedition reaches its destination, I take from a late number of the *Christian Herald* some notes of the conditions that prevail in that unhappy land. The writer says that 1500 Armenian survivors of the exile of two and a half years ago have been brought to Jerusalem in British army motor trucks. They had been compelled by the Turks to break stone on the roads. Six thousand Syrian refugees were

expected at an early date. Camels and donkeys that became exhausted, and fell by the way were seized upon immediately and within ten minutes not a bit of flesh remained on the bones. Bread costs about ten times what it did before the war, and fuel is not to be had.

The population of Jaffa has been reduced from 60,000 to 5000. An orphanage which accommodates 220 has been opened, to which officers bring the children whom they find. One soldier brought in a baby which he had fed for several days on condensed milk. One widow, absolutely destitute, was brought in with her seven children. There are 1100 children in various orphanages and plans made to increase the number.

Work is being provided for women and children in Jerusalem. Scarcity of sewing thread hinders the work some. The work, then, which our unit will be called upon to perform will be to give food to the hungry, distribute clothing to the naked, and to care for the sick and wounded.

A lady who has a school for the blind kept her children alive with great difficulty. She borrowed money and bought a little wheat, olives and lentils. These children cried with joy when the British soldiers came. We should be glad to have a share in the great work to be done in the battle against famine and disease. When inclined to complain because of "meatless" and "wheatless" days, it may help us to think of those who are actually starving.

MARY E. METHENY.

Let us advance upon our knees.—  
Joseph Hardy Neesima.

The medical missionary is a missionary and a half.—Robert Moffat.

## JUNIOR DEPARTMENT.

From the Mission of the Covenant,  
500 Catharine St., Philadelphia.

MISS EMMA MCFARLAND.

If you would pass through our streets near the Mission, in summer time, you would find them swarming with children. There is one narrow little street that I see from this window, and on summer evenings it is hard to keep from stepping on the many little folks playing there.

The children grow up with a horror of being "runned over," and it is small wonder. Street cars and the dreadful auto trucks go thundering past with little regard for what may be in their paths.

A little bootblack who had lost one leg went past on his crutches and the children told how he had been "runned over." Another tiny lad appeared with a scar on his forehead, and his mother explained that he had been "runned over."

Just now a Jewish boy seven years old was ringing our doorbell, wanting to come and visit us. Last spring he was missing from home one evening, and at 9 o'clock he was discovered in a hospital. He had been run over by a truck and could not tell where he belonged. His friends were in great distress. Miss Forsyth visited him and was able to see him when the family could not be admitted and they appreciated her kindness. Though he was badly hurt he recovered and has been very friendly since he came home. He now comes to every one of our meetings where boys are included, and likes to pass the Psalm books and feels that he belongs. Last night when I left the Mission building quite late, I heard some one call from a third-story window. It was our small friend "Cyrus" calling in a very cheery voice, "Miss Farner, good night."

Yesterday we had a good meeting of Jewish mothers. They come and

spend two hours here once a week, and have to bring their youngest children with them. A young lady who comes to help us that day takes charge of the children upstairs, so their mothers can have a chance to sew. The mothers enjoy talking together as they sew, and listen to the music of a Victrola that a good friend gave us. Then they put up their work and one of the Jewish women reads from the Old Testament and another from the New the lessons that we want them to learn for the day, and we have prayer together. There is often trouble of some kind in every one of their homes and we try to teach these mothers of our Saviour, who is ready to help in all their troubles if they will only believe in Him.

I wish you could have attended the meeting we had last Monday night. Over a hundred children and some of their mothers were present to hear the program of Bible exercises that was prepared. For three or four weeks our boys and girls have been practicing, reading certain portions of the Scripture, telling Bible stories and singing the Psalms. They would run in after school to read and many of them knew their portions by heart.

Four little girls told the following Bible stories:

1. How God took care of His messenger Elijah.
2. How Jesus took away the trouble in a house and in a boat.
3. How Jesus took away the trouble of two people.
4. What God said to King David when he prayed about his child.

Four girls had compositions on these subjects:

1. The Bible-God's letter to His children.
2. What King Solomon said about wine.
3. Why we sing the Psalms.
4. Jesus' last words to His friends.

One of the older Jewish girls read of the Israelites crossing the Red Sea. She told us that in school they were



studying Egypt in their geography lesson. The teacher asked her to go to the board and she wrote there the story of the Israelites and how the Egyptians were drowned. The teacher said to her, "It must be that you go to Sabbath School."

Our boys and girls enjoy singing and learn new tunes very quickly. If you hear people say that the new Psalter is not suited to children, tell them selections from it are used at the Jewish Mission, and they are very fond of them. They enjoy nothing better than coming in and sitting down to sing and call for the ones they like best. They have learned lately to sing Ps. 131 from memory and use the new tune, "Humility."

After Sabbath School our older girls stay for the Prayer Circle. Each speaks of a subject for prayer and several will lead in prayer. Last Sabbath one of the older girls asked that she might not be ashamed to say that she believed in Jesus. They ask for help for their friends and are very ready to see the answers that come to their prayers.

Every Friday night we have prayer meeting and the older boys and girls lead the meetings. They are very anxious to "teach" the meeting as they say. They do very well and enter into the spirit of the subject. They speak ahead for the chance to lead. (Just while I have been writing these pages we have had about ten callers, so you see how popular we are. Women have come to the door and children on their way home from school. As I run down to the door I forget where I left off in this letter).

In an upstairs room in the Mission building we have an open fire, and we hope to have many groups around it this winter. Night before last two of the older boys were in and basked in the light of it and told of their work and the people they are with. Sabbath evening several Jewish children were here for supper as their homes were a distance away and they stay

for the evening meeting. After supper we gathered around the fire and had worship and the older girls prayed. When we think that this is the only place these children go where they are taught of the Bible and what it should mean to them we try hard to give them what they need in their lives.

Some large boys tried last winter to make us trouble and would come to our meetings and not behave. So this winter we do not allow them to come when the others do but admit them after all the rest have gone. They are then quite gentlemanly and listen to the lesson for the evening. They are always on hand after a snowstorm and clear our sidewalk. On the snowy Wednesday before Thanksgiving they appeared and cleared our corner in a short time. We hope to see more of them this winter and get better acquainted. When we see them in their homes we understand what a poor chance they have and want so much to help them.

Some young girls who work hard in factories come to see us when we give them a special invitation, and we hope to have them in many times this winter around our bright fire and help them to see what a Christian home ought to be like. In their crowded, noisy homes they have little that is pleasant.

We want to have a social gathering for the mothers and their babies. The poor hardworked mothers have so few good times.

We have in our front window where hundreds of people pass every day this verse, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." This is what we want to teach these people and we want them to be reminded of this when they go past.

If you are with Jewish children in school will you not try to show them by the way you treat them what it means to be Christians, so they will

want to know about what you believe? I heard lately of a girl who told her troubles to another girl in school. She said to her, "I want to tell *you* because you are the best example of a Christian among the girls." She is a dear jolly girl but her friends all know that she is a Christian.

We are glad you are interested in these children, all of them, or their parents, from far-away lands. They are learning in school to be great admirers of Lincoln and will make good citizens. But we know they need first of all to learn that which will make them citizens of the Kingdom of Heaven. Remember to pray for our Jewish Mission that many may learn here of their King and Saviour.

The Women's Missionary Society of Pittsburgh Presbytery assembled in their thirty-third annual convention, May 28th and 29th, in Central Allegheny Church. Flags of the Allied Nations were combined with plants and flowers in pleasing decorative effect.

Twenty-two societies were represented by forty-five officers and delegates.

The keynote of the devotional exercises which opened every session was "Service"—service for God, for Home and for Country. Seasons of earnest prayer both during and between sessions, were uplifting and spiritual.

Business occupied the morning session. In the afternoon, Rev. Anthony Khouri brought cheering news of progress made in the Pittsburgh Syrian Mission, in which our Presbyterial takes an especial interest.

In recognition of the unusual demands for patriotic service, as was evidenced by the reports from local societies, a period on the program was given to the American Red Cross. A flag-draped Honor Roll displayed prominently the seventy-four names of soldiers and physicians from the congregations of Pittsburgh Presby-

tery who are now in camp and at the front. When Mrs. Robert A. M. Steele, who was in charge of this service, presented these names in brief statistics, interest reached its highest point, and the large audience arose in tribute of honor and united in singing the "Star-Spangled Banner." Sergeant Coleman was then introduced, who paid his tribute to the mothers of soldiers at home, and the valiant war service of women abroad, and gave a vivid recital of his own experiences at the battlefront in France.

Exercises of the Children's Hour closed the afternoon session.

The Thank-Offering service Tuesday evening was conducted by the Presbyterial Secretary, Mrs. J. K. Tibby. Responsive readings and singing following the theme, "Christ, the Light of the World," were unusually impressive. At its close the Thank-Offering was lifted, which amounted to a little over \$1700.

The Indian Mission was represented by our beloved missionary, Dr. Carithers, who told of conditions that made the work increasingly difficult. He made an earnest plea for more frequent intercession, and a return of the enthusiasm which characterized the work in earlier years.

Important forward steps taken by this convention were: Revising the constitution and establishing life membership privileges upon the payment at one time of \$25 for members of Senior societies and \$10 for Juniors; a 20 per cent. increase in the salary of our missionary, Dr. Carithers; appointment of a committee, in response to requests from other Presbyterials, to co-operate in preparing uniform topics for worship in our societies, and to seek to establish closer relations between all the missionary societies of the church.

Mrs. H. A. Calderwood was re-elected president. Adjourned to meet in College Hill Church, May, 1919.

MRS. WILLIAM ESLER,  
Secretary.

**FOREIGN MISSIONARIES OF THE SYNOD OF THE REFORMED PRES. CHURCH IN 1917**

*Latakia, Syria.*

- REV. JAS. S. STEWART, D. D. ....
- MRS. J. S. STEWART. ....
- REV. SAMUAL EDGAR, With Red Cross in  
Palestine .....
- MRS. SAMUEL EDGAR on furlough
- J. M. BALPH, M. D., on furlough....
- MISS MAGGIE B. EDGAR. ....
- MISS M. FLORENCE MEARNs, With Red  
Cross in Pal-  
estine .....

*Mersine, Asia Minor.*

- MISS EVADNA M. STERRET on furlough
- REV. ROBT. E. WILLSON, } on fur'gh
- MRS. ROBT. E. WILLSON }
- REV. ANDREW J. MCFARLAND. ....
- MRS. ANDREW J. MCFARLAND. ....
- JOHN PEOPLES, M. D. ....
- MRS. JOHN PEOPLES.... on furlough
- MISS F. ELMA FRENCH, on furlough .

*Larnaca, Cyprus.*

- REV. WALTER MCCARROLL. ....
- MRS. WALTER MCCARROLL, on furlough
- MR. WILBUR WEIR .....

*Nicosia, Cyprus.*

- CALVIN MCCARROLL, M. D. ....
- MRS. CALVIN MCCARROLL. ....

*Tak Hing Chau, West River,  
South China.*

- REV. A. I. ROBB, D. D. } On furlough
- MRS. A. I. ROBB. .... }
- REV. J. K. ROBB, ....
- MRS. J. K. ROBB on furlough. ....

- REV. JULIUS A. KEMPF. . . . .
- MRS. JULIUS A. KEMPF. . . . . } on furlough
- REV. WILLIAM M. ROBB .....
- MRS. WILLIAM M. ROBB .....
- MISS KATE MCBURNEY, M. D., .....
- MISS MARY R. ADAMS. ....
- MISS ROSE A. HUSTON. ....
- MISS IDA M. SCOTT, M. D., } On furlough
- MISS ANNIE J. ROBINSON, - } without sal'ry
- MISS NELLIE A. BROWNLEE, .....

*Canton Medical Missionary Union,  
Canton, South China.*

- JAMES M. WRIGHT, M. D. ....
- MRS. JAMES M. WRIGHT .....

*Union Language School,  
Canton, South China.*

- REV. R. C. ADAMS .....
- MRS. R. C. ADAMS .....
- REV. JESSE C. MITCHEL .....
- MRS. JESSE C. MITCHEL .....
- MISS M. EDNA WALLACE, M. D. ....
- MISS INEZ M. SMITH, R. N. ....

*Lo Ting, via Canton, South China.*

- REV. ERNEST C. MITCHELL .....
- MRS. ERNEST C. MITCHELL .....
- E. J. M. DICKSON, M. D. ....
- MRS. E. J. M. DICKSON. ....
- MISS ELLA MARGARET STEWART. ....
- MISS JENNIE M. DEAN .....

**HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1917**

*Indian Mission, Apache, Okla.*

- REV. W. W. CARITHERS, D. D., Sup't.
- MISS INEZ WICHERHAM
- MISS ELLEN WILSON
- MISS IRENE MCMURTREY
- MISS MAY ALLEN
- MISS MARY MCKNIGHT, Teacher.
- MR. CLAY WILLIAMS
- MR. PAUL WHITE

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  - DR. RALPH DUNCAN
  - MR. SAMUEL JACKSON
  - MR. MELVILLE PEARCE
  - MR. WILL STEWART
  - MR. EDWIN ANDERSON
- } Alternating

*Southern Mission,*

*Knox Academy, Selma, Ala.*

- REV. G. A. EDGAR, D. D., Superintendent.
- MISS LOLA WEIR, High School.
- MISS M. JEAN SHUMAN, High School.
- MISS ELLA M. HAYS, Grammar School.
- MISS ADRIENNE FULTON, Sixth Grade.
- MRS. S. KINGSTON, Fifth Grade.
- MRS. M. I. ROBB, Fourth Grade.
- MISS RUTH KYNETT, Third Grade.
- MISS MARY WILSON, Second Grade.
- MRS. ELLA SENEGAL, First Grade.
- MRS. G. M. SIMS, Primary.
- MRS. A. J. PARRISH, Music.
- MISS MARY E. FOWLER, Girls' Industrial.
- PROF. THEODORE LEE, Boys' Industrial.
- MISS SOPHIA KINGSTON } East
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